CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I. FLUSHING, N. Y., OCTOBER 30, 1841. NO. 49.

THE CHURCH RECORD

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

From the Lambeth Manuscripts.

THE PRESENT STATE OF NEW-ENGLAND.

BY MR. RANDOLPH.

To the Right Honorable the Lords of his Majesty's most Honorable Privy Council, appointed a Committee for Trade and Plantations.

CONCLUDED.

Tenth inquiry. What are the taxes and fines laid upon the country; what rates and duties are laid upon goods exported and imported; what public revenue doth arise to the government, of what nature it is, and how and by whom it is collected and exacted?

The taxes laid upon the country and duly collected are,

1. Poll money. Every male person of sixteen years of age and upwards, both inhabitant, lodger, child, servant or slave, pays yearly one shilling and eightpence the head.

2. Land tax. Upon all estates, real and personal, there is paid one penny for every twenty shillings value, upon lands, houses, mills, ships, goods, cattle and all other known estate, whether on shore or at sea.

The estates of merchants and shopkeepers being inhabitants, are rated by the rule of common estimation, according to the will and doom of the assessors.

All handycraft men are rated for their returns and gains in their calling proportionable unto others. Every merchant stranger's estate is rated and pays according to the cargo he brings into the country.

3. Law suits. All actions of the value of two pounds, pay at entry, 10 per cent; do. do. 10*l.*, do. 15 per cent; do. do. 20*l.* and upward, pay 20 per cent.

Petitions to the court to obtain a debt or favor pay 10 per cent. Magistrates, ministers, and church elders, pay no poll money or other taxes upon lands or personal estates.

4. Customs, upon all goods imported either by sea or land:

All goods, wares and merchandizes, living cattle and provision, doth pay for every hundred pounds value, 10*s.*; Fayal wines, or of the Western Islands, per tun, 10*s.*; Madeira wine, 13*s.*; Canary, Sherry and Malaga wines, 1*l.*; French wines, 10*s.*; Brandy wine, 2*l.*; every ship of 200 tons and upward, pays 10*s.*, and smaller vessels each voyage, 6*s.* 8*d.*; strangers' vessels, according to their burden, per ton, 6*d.*; every vessel above 20 tons, not built in the colony, pays each voyage, half a pound of powder per ton, or in money 9*d.*

5. Excise—upon all liquors retailed in public houses, cider, beer and ale, per hogshead, 2*s.* 6*d.*; rum the hogshead, 15*s.*; venders and retailers of wine do pay per tun, 5*l.*; brandy and all strong liquors the gallon, 8*d.*

All public houses are licensed by the magistrates and are obliged to clear their accounts of excise, monthly, upon oath.

For arms and ammunition sold the Indians, for each gun, 3*s.* for a dozen of swords, 3*s.*; powder, the pound, 6; shot, for every ten pounds, 6*d.* No customs for anything exported except horses, which pay 6*d.*

The public revenue of the colony is very considerable, and is computed to amount unto upward of twenty thousand pounds, and is disposed of as the governor and magistrates think fit, without giving any account to the country, by which means whosoever comes into the magistracy hath an opportunity of growing rich and advancing his relations, it being exceedingly profitable to be a magistrate of that corporation.

It was generally believed there was a great bank of money in the treasury, there having been large sums collected from the year 1652, and little occasion of public expense besides salaries to the magistrates and other officers, and maintaining a public table. But upon occasion of a present supply for carrying on the late Indian war, it was desired by several of the principal inhabitants that moneys might be issued out of the public treasuries; but upon examination, it appeared that stock had been otherwise disposed of, and not one penny to be found, so that for defraying the charge of that war, the sum of fifty thousand pounds hath been raised upon the colony.

The poll money and land taxes are paid in money and collected by the constables of each town.

The customs are most commonly paid in money, or else in the best of the specie, at price current, and are collected by officers purposely appointed, the present collector being the governor's son-in-law, and the late treasurer's son.

The excise is collected by such persons as the treasurer doth depute, and is paid in money.

There is a reasonable quantity of silver money in the colony, but no gold.

Eleventh inquiry. How they generally stand affected to the government of England, what persons are the most popular, and at present in the magistracy, or like to be at the next election?

The inhabitants are generally well affected to his Majesty and his government, as well the merchants, farmers, as the meaner traders and artificers, who groan under the yoke of the present government, and are in daily hope and expectation of a change by his Majesty's re-assuming the authority, and settling a general government over the whole country, without which it is feared civil wars will in a short time break out between the colonies. The government of Massachusetts imposing and encroaching upon their neighbors, and therefore the loyal colonies of New-Plymouth, Connecticut, and New-Hampshire, and Maine, seeing these inconveniences daily increasing by a divided government, are very desirous of submitting to a general governor to be established by his Majesty.

Among the magistrates some are good men and well affected to his Majesty, and would be well satisfied to have his Majesty's authority in a better manner established, but the major part are of different principles, having been in the government from the time they formed themselves into a commonwealth. These direct and manage all affairs as they please, of which number are Mr. Leveret, the governor; Mr. Simmons, deputy governor; Mr. Danforth, Mr. Ting and Major Clark—Major Hawthorne still continues a magistrate, although commanded by his Majesty, upon his allegiance, to come to England, yet refused, being encouraged in his disobedience by a vote of the court, not to appear for some reasons best known to themselves. These with some few others of the same faction, keep the country in subjection and slavery, backed with the authority of a pretended charter.

These magistrates have continually disobeyed all his Majesty's commands contained in the royal letters of 1662, 1664, 1665, 1666, and those of March last, ever reserving to themselves a power to alter, evade or disannul, any law or command not agreeing with their humor or the absolute authority of their government, acknowledging no superior, or admitting any appeal to his Majesty, whose arms are not set up in any of their courts, meetings or public assemblies.

The most popular and well principled men are Major Dennison, Mr. Brodstreet, and Mr. Dudley, in the magistracy; and of military men, Major Savage, Captain Curwin, Captain Saltenstall, Captain Brattle, Captain Richards, Captain Gilham, Captain Mosely, Major Champeroon, Major Shapley, Major Phillips, with many others, who only wait for an opportunity to express their duty to his Majesty.

The present magistrates are—Mr. Leveret, governor; Mr. Simmons, deputy governor; Major Dennison, Mr. Ting, Mr. Danforth, Mr. Brodstreet, Mr. Stoton, Mr. Pinchon, Major Hawthorne, Major Clark, Mr. Dudley, Mr. Russell,

(lately deceased.) Whoever are in the magistracy do, for the most part, continue till death by the help of persons of their faction, and of a law commanding that at every new election the former magistrates be first put to vote, upon penalty of ten pounds.

The clergy are, for the most part, very civil, and inclining to his Majesty's government, being held in subjection by the ruling elders, who govern all affairs of the church.

Twelfth inquiry. What is the present state of the ecclesiastical government, how the universities are at present filled, and by whom governed?

The ecclesiastical government is in the hands of lay elders, these being the laws and constitutions, no person is permitted to gather a church without the approbation of three of the magistrates and the elders of the neighbor churches.

Every church hath liberty of election and ordination of officers and ministers—to exercise all the ordinances of God according to the rule of the scripture—to celebrate days of fasting, prayer and thanksgiving, according to the word of God.

No injunction to be put upon any church, church officer, or member, in point of doctrine, worship, or discipline, whether for substance or circumstance, beside the institution of the Lord. Hath liberty of admission, recommendation, dismission and expulsion of their officers and members, with free exercise of the discipline and censures of Christ according to the rules of the word.

The civil authority hath power to see the peace, ordinances and rules of Christ, observed in every church, and to deal with any church member in a way of civil justice, notwithstanding any church relation, office or interest.

No church censure shall degrade or depose any man from any civil dignity, office or authority he shall have in the commonwealth.

Whosoever shall interrupt any minister in his preaching, or charging him with any error that he hath not taught, shall pay five pounds.

The ministers in Boston are paid by a collection weekly made in the several congregations by the elders, who give the ministers what they think fit; but in other towns they have a settled maintenance by a rate laid upon every inhabitant, and houses are provided for them.

There are three colleges built in Cambridge, a town seven miles from Boston, one built of timber and covered with shingles of cedar, at the charge of Mr. Harvard, and bears his name. A small brick building called the Indian College, where some few Indians did study, but now converted to a printing house.

New College, built at the public charge, is a fair pile of brick building, and covered with tiles, by reason of the late Indian war, not quite finished; it contains twenty chambers for students, two studies in a chamber; a large hall which serves for a chapel; over that is a convenient library, with some few books of the ancient fathers and school divines. But in regard divinity is the general study: there are many books of the late nonconformist writers, especially Mr. Baxter's and Dr. Owen's works.

Here they teach Hebrew before they well understand Latin. No formalities or distinction of habits, or other decencies, as in England, much less those exhibitions and supports for scholars: they take no degree above Master of Arts.

Their commencement is kept yearly the second of August, in the meeting house at Cambridge, when the governor and magistrates of the colony are present, attended with throngs of illiterate elders and church members, who are entertained with English speeches and verses. Most of the students are come from England, and at present no settled president, but one Mr. Oakes, a rigid independent, supplies the place.

The allowance to the president is one hundred pounds per annum and a good house; there are but four fellowships, the two seniors have each thirty pounds per annum; the two juniors fifteen pounds, but no diet is allowed. These are tutors to all such as are admitted students. Mr. Thomas Graves, an ingenious and worthy person, was put out of his fellowship by the late president, Dr. Hare, because he would not renounce the Church of England.

The government of these colleges are in the governor and magistrates of Massachusetts and the president of the college for the time being, together with the teaching elders of the six adjacent towns.

As to the colonies of New-Plymouth and Connecticut, it is humbly answered:

The laws of England are there observed, with such of their own as are not contradictory thereunto. The oath of allegiance is taken by every magistrate and officer, whether civil or military, and by all freemen. All commissions, proclamations, writs and summons are to his Majesty's name.

The number of inhabitants in both colonies are computed to be about four score thousand souls. There are no slaves, only hired servants. The chief professions are farmers, graziers and fishermen; very few merchants, they being supplied with all foreign commodities from Boston.

The militia consists of four troops of horse, and five regiments of foot, who are well armed and disciplined—no old soldiers among them. The number of men fitting to bear arms are reckoned about twenty thousand.

The country is very fertile and pleasant, and abounds in corn and cattle and produces very good horses, the best in all New-England, which are sent into several parts. There is great abundance of tar and excellent good hemp, and there is made good quantity of whale oil, which fish they take upon their coasts.

The act of navigation is duly observed. No stranger is permitted to come into their ports; they have no ships of burden, but only small ketches and barks to trade along the coast and to take fish.

They are generally a very loyal good people, and do upon all occasions express great love to the person and government of his Majesty, and do heartily wish that his Majesty's authority were established over the whole country.

The present governor of New-Plymouth is Josiah Winslow, Esquire, a person eminently popular, and beloved in all the colonies of New-England, and was general of the united forces against the Indians.

The governor of Connecticut is William Leat, Esquire, a very worthy person, as are most of the magistrates of both colonies.

The losses which these colonies have sustained by the Indian war, is very great, being estimated to be near one hundred thousand pounds.

This is, may it please your lordships, the best account I have been able to gather during my short stay in those parts, as well from my own observation, as from the information of others, and for what passed particularly between the magistrates of Boston and myself, upon the delivery of his majesty's letters, and with the inhabitants of that and the other colonies, I have presented his majesty with a short narrative, a copy whereof is hereunto annexed. EDWARD RANDOLPH.

Oct. 12, 1676.

Practical Christianity.

COMFORTS OF RELIGION.

THERE are many who have passed the age of youth and beauty, who have resigned the pleasures of that smiling season, who begin to decline into the vale of years, impaired in their health, depressed in their fortunes, stripped of their friends, their children, and perhaps still more tender connections. What resource can this world afford them? It presents a dark and dreary waste, through which there does not issue a single ray of comfort. Every delusive prospect of ambition is now at hand; every experience of mankind, an experience very different from what the open and generous soul of youth had fondly dreamt of, has rendered the heart almost inaccessible to new friendships. The principal sources of activity are taken away, when those for whom we labor are cut off from us; those who animated, and those who sweetened all the toils of life. Where then can the soul find refuge but in the bosom of religion? There she is admitted to those prospects of providence and futurity which alone can warm and fill the heart. I speak here of such as retain the feelings of humanity, whom misfortunes have softened, and perhaps rendered more delicately sensible; not of such as possess that stupid insensibility which some are pleased to dignify with the name of philosophy.

It might be expected that those philosophers who stand in no need themselves of the assistance of religion to support their virtue, and who never feel the want of its consolations, would yet have the humanity to consider the very different situation of the rest of mankind, and not endeavor to deprive them of what habit, at least, if they will not allow it to be nature, has made necessary to their morals, and happiness. It might be expected that humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment, and tearing them from their only remaining comfort. The attempt to ridicule religion may be agreeable to some, by relieving them from restraint upon their pleasures, and may render others very miserable, by making them doubt those truths in which they were most deeply interested; but it can convey real good and happiness to no one individual.—*Dr. Gregory.*

BENEVOLENCE.

LET no one indulge the vain imagination that a just, and generous, and compassionate conduct towards his fellow creatures, constitutes the whole of his duty, and will compensate for the breach of every other Christian virtue.

This is a most fatal delusion; and yet, in the present times, a very common one. Benevolence is the favorite, the fashionable virtue of the age; it is universally cried up by infidels and libertines as the first and only duty of man: and even many who pretend to the name of Christianity are too apt to rest upon it as the most essential part of their religion, and the chief basis of their title to the rewards of the Gospel. But that Gospel prescribes to us several other duties which require from us the same attention as those we owe to our neighbor; and if we fail in any of them, we can have no hope of sharing in the benefits procured for us by the

sacrifice of our Redeemer. What then God and nature, as well as Christ and his apostles, have joined together, let no man dare to put asunder. Let no one flatter himself with obtaining the rewards, or even escaping the punishments of the Gospel, by performing only one branch of his duty; nor let him ever suppose, that under the shelter of benevolence, he can either on the one hand evade the first and great command, the love of his Maker; or, on the other hand, that he can securely indulge his favorite passions—can compound, as it were, with God, for his sensuality by acts of generosity, and purchase by his wealth a general license to sin. This may be very good Pagan morality, may be very good modern philosophy, but it is not Christian godliness.—*Bishop Porteus.*

ON YOUTH RECEIVING THE SACRAMENT.

There are many who think themselves too young to be at all concerned with things so sacred as the Sacrament. But if there be truth in Christianity, they are trifling with the most important matters; in a most dangerous manner they are acquiring a habit of considering the most sacred things with indifference. If they are too young to think of serious things, they certainly are not too young to die. Let them take a walk in the churchyard, and read the inscriptions on the tomb stones; they will find perhaps as many young as old among the victims of death; and they must allow that youth is a more dangerous season with respect to temptations than any other; and consequently, that it more particularly requires the succors of Divine grace to keep it from falling into sin and misery. And what so powerful a means of grace as the Sacrament, after a due preparation!

No; you are not too young to receive the divine blessing of grace. Only be sensible how much you want it; how wretched and how profligate you may become, into what shameful and dreadful conduct you may fall without it. Awake, therefore, from a sleep which you cannot indulge without losing the morning of life; the best season for every kind of work, spiritual as well as worldly. Begin well, in order to end well. Remember your Creator in the days of your youth, and He will not forget you in the days of your old age. Trust not in beauty; trust not in strength. Beauty alone has no charms in the eye of heaven; strength of body cannot prevail against the arm of offended Omnipotence. But beauty and strength combined with virtue and piety—how lovely in the sight of men! how pleasing to heaven! peculiarly pleasing, because, with every temptation to deviate, they voluntarily walk in the path of duty. —*Knox.*

OUR SAVIOUR AN EXAMPLE OF PATRIOTISM.

Twice only is it written in the Gospel that Jesus wept. Once was for the death of Lazarus whom he loved, and once for the destruction of the city which hated him; and therein he has taught us the greatness and the depth of that love which we too should bear unto the land of our nativity. It is not because our efforts are unrewarded, or our talents unpraised. It is not because we rise not in our professions and reach not the honors and emoluments at which we aim, that we are permitted to shrink from the duty of loving our country or doing it good. So long as we can be useful to the age and generation and country in which we are born, so long must we labor with fidelity in our appointed station, even though it be through hatred and calumny and scorn. We are not to measure our love to others by their love to us, because even publicans and sinners do the same. I know no political virtue which is more neglected than this. It is the fashion of common patriots to pray for the peace of Jerusalem only whilst they are walking in the sunshine of her favor; only whilst they rule her counsels or are fed by her bounty. When injured they forget her benefits, decry her institutions, and no longer feel an interest in her fate. But Jesus thought and acted otherwise. "I say unto you, Love your enemies; do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven." These had been the words of Jesus, and by transplanting the graces which he recommended into the works of his life, he showed that he was indeed the child of his Father which was in heaven. For he did do good to the country that despised him. He did bless them that cursed him, and did pray for the people that evil entreated and persecuted him even unto death. He did love the city that hated him—even in her unkindness he loved her, and mourned, as a patriot, over those coming days of vengeance, which, as a prophet, the page of futurity unfolded to his view. He beheld her beauty, he remembered her iniquity, he foresaw her punishment, and tears of pity and of anguish fell from his eyes, when he did think upon her fate. Yet what had Jerusalem done for Jesus that he should thus feel and express for her the tenderness and affection of a son? He had not where to lay his head; and yet she gave it him not. He was despised and rejected of men; and yet she received him not. Nay, even in that very hour in which he was thus wishing for her conversion, and weeping for her woes, he might almost have seen, from the Mount of Olives, on which he stood, her rulers corrupting the traitor to betray his Master, and almost have heard the workmen putting his hand to the hammer, and the hammer to the nail, to form the cross upon which he was to suffer for mankind. Jerusalem had ever been the enemy of Jesus, and she was now about to become his ruin and his grave; and this he knew; and yet, "when he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day." Oh, that even thou my persecutor and my murderer hadst known before it be too late, "the things which belong unto thy peace," for then might I have been blessed in seeing thee converted, and saved from the evil hour! He looked upon her wickedness and wretchedness, and he wept for her, and warned her of both; and the sadness of his soul may be gathered both from his manner and his language. Thus was the salvation of his country, the desire of the heart, and the prayer of the lips, as it had ever been the labor of the life, of the injured Jesus; and we may search in vain amongst the records of mankind for any equal example of love to the land of our nativity.—*Rev. C. Benson.*

A PRAYER OF PSALMS.

Most gracious Lord God, my merciful Father, from my youth up, my Creator, my Redeemer, my Comforter. Thou, O Lord, soundest and searchest the depths and secrets of all hearts; Thou acknowledgest the upright of heart; Thou judgest the hypocrite; Thou ponderest men's thoughts and doings as in a balance; Thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee.

Remember, O Lord, how thy servant hath walked before thee; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of thy church, I have delighted in the brightness of thy sanctuary. This vine which thy right hand hath planted in this nation, I have ever prayed unto Thee, that it might have the first and the latter rain, and that it might stretch her branches to the seas, and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart; I have (though in a despised weed) procured the good of all men. If any have been my enemies I thought not of them, neither hath the sun almost set upon my displeasure, but I have been as a dove, free from all superfluity of maliciousness. Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens; but I have found Thee in thy temples.

Thousands have been my sins, and ten thousands my transgressions, but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

O Lord, my strength! I have since my youth met with Thee in all thy ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providence. As thy favors have increased upon me, so have thy corrections; so hast thou been always near me, O Lord! and ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before men, I have descended in humiliation before Thee. And now, when I thought most of peace and honor, thy hand is heavy upon me, and hath humbled me according to thy former loving-kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea? earth, heavens, and all these, are nothing to thy mercies. Besides my innumerable sins, I confess before Thee, that I am a debtor to Thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it as I ought, to exchangers, where it might have made best profit, but mispent it in things for which I was least fit. So I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into thy bosom, or guide me into thy ways.—*Lord Bacon.*

THE FOLLY OF OBJECTING TO RELIGION, BECAUSE IT CONTAINS MYSTERIES.

This will appear, first, from the obvious truth, that we have no right to expect from Divine revelation that which it not only does not engage to give, but even professes to withhold. 'Canst thou, by searching,' asked the patriarch, 'find out God?' Canst thou, by searching, find out the Almighty to perfection? And if it be objected, that this obscurity was peculiar to the partial and preparatory dispensation—the twilight of the Gospel dawn—we will appeal to the Apostle, acknowledging that, without controversy, great is the mystery of godliness, and exclaiming, 'O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!' But, further, to cavil at the mysteries of the Gospel is, virtually, to charge imperfection on their Author. It is to stretch the Divine wisdom upon the rack of human judgment. It is to assume the power of dictating to the Omnipotent

how he shall make man, or govern man, or redeem man; what form the God-head shall assume, what instruments he shall employ, what signs he shall work, what effects he shall produce. It is to usurp the prerogative of explaining what our Master has left dubious, of harmonizing what he has left discordant, of exploring what he has left concealed. It is to charge him with having revealed too little or too much; to arraign his wisdom and to impugn his goodness; to snatch the sceptre from his hand, rejudge his justice, and erect ourselves into the arbiters of God."—*Rev. Mr. Dale.*

THE LAW OF GOD IS SPIRITUAL.

God, who is our Lawgiver, is a Spirit. He seeth and converseth with our spirits. There is not the least thought that flits in thy soul, not the least shadow of an imagination cast upon thy fancy, not the stillest breathing of a desire in the heart, but God is privy to it. He sees to the very bottom of that deep spring and source of thoughts that is in thy heart. He beholds them in their causes and occasions, and "knows our thoughts," as the Psalmist speaks, "afar off." He beholds our souls more clearly and distinctly than we can behold one another's faces; and therefore it is but fit and rational that his laws should reach as far as his knowledge, and that He should prescribe rules to that, whose irregularity He can observe and punish.—*Hopkins.*

A DIRECTION FOR PRAYER.

Let no man in his prayers peremptorily importune God for any particular enjoyment or state of life; that is, let him not *pray* and *prescribe* to God in the same petition. God alone knows what will help, and what will hurt us. He only can discern the various windings, the peculiar bent and constitution of the heart, and how this or that thing would affect or work upon it, and how far such or such a condition would agree with it. He knows the proper suitableness and unsuitableness of every state of life to each mind and temper, which it is hardly possible for the ablest and deepest heads to have a perfect knowledge of. For such very often pray for they know not what, even for their own bane and ruin, and with equal importunity and ignorance solicit their own destruction. They think they *ask for bread*, but it proves *a stone;* and *for a fish*, but they find and feel it to be *a serpent;* and therefore it is oftentimes in mere love to their persons that God answers not their prayers. In a word, the wisest man living is not wise enough to choose for himself, and therefore we have cause enough to fly to an infinite wisdom to direct our request, as well as an infinite goodness to supply our wants.—*South.*

"All history, sacred or profane, attests the spiritual barrenness of the world without the knowledge of God. As of the material creation, so it may be said of the spiritual, that it 'was without form and void, and darkness was upon the face of the waters. And God said, Let there be light.' No desert so dreary as a godless land—no wilderness so waste and howling as that valley of dry bones, on which the Sun of Righteousness has not risen to chase away the clouds and dissipate the moral gloom. 'Ye shall know them by their fruits,' said our Lord. What, then, does the world produce where there is no free course for the word of God? Does it bring forth fruit? Is it a smiling land, teeming with all the riches of moral fertility? Is there any seed springing up—first the blade, then the ear, then the full corn in the ear? Is there any love of God? any zeal for his glory? any jealousy for his honor? any devotion to his cause? any longing for the extension of his kingdom? Is there any practice of the personal, and social, and domestic virtues? any preference of the interests of others over selfish feelings? any caring for the state of others, as respects soul and body? Is it not all a struggle in the race of life for private ends? an unmitigated and unqualified rivalry? a contest of passions and selfishness, an accumulation of sufferings and moral evils, a world of envy, and malice, and all uncharitableness, testifying too truly that God does not reign there;—that the kingdom of master is set up there: that the prince of darkness is enshrined in the affections of the inhabitants, and their hearts are given up to his idolatry? Is it not a waste, rather than the fruitful field of grace? Is it not a wilderness, instead of a garden of God's planting? Is it not a parched and thirsty land, instead of that rich and fertile soil on which the heavens drop down fatness, and the skies pour down righteousness? Is it not the habitation of dragons, and not the redeemed of Christ—the elect of God, holy and beloved?"—*Bishop of Winchester.*

"St. Jude, ver. 20. It is no uncommon thing to hear persons, who have never tasted the rich grace of God, making use of such expressions as this, 'We can do nothing of ourselves.' Now in this they certainly speak the truth; for no man, without the Spirit of God, can perform any of the actions of spiritual life. But whether this may be intended as an excuse for not having done better; or with a view of commending themselves by assenting so far to Divine truth, or of bringing to an end a conversation, which appears likely to put them upon trial, and expose their ignorance and ungodliness; it is of no practical use to them. They have no intention at the time to seek Divine help and assistance, that they may be enabled to do by the grace of God, what they are unable to do by their own natural strength.

"For though it be true, that by nature we can do no works pleasing and acceptable to God, for we are not sufficient of ourselves to think anything as of ourselves; and as St. Paul expresses it, 'I know that in me, that is in my flesh, dwelleth no good thing,' yet, as the same Apostle tells us, 'Our sufficiency is of God,' and 'I can do all things through Christ which strengtheneth me.' 'I am the vine,' says Christ, 'ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit;' for 'my strength is made perfect in weakness.' And as St. Paul prays for the Ephesians, so should we pray for ourselves, 'that we may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.' From which we learn that the power of God in us who believe, is exceedingly great, for that the same mighty power by which he wrought out the resurrection of Christ from the dead, is now at work in each of us who believe, to raise us from the death of sin unto the life of righteousness; as it is said also in the second chapter of the Epistle to the Philippians, 'Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure.' If then every believer has the will and the power from God to work out his own salvation, must he say, I can do nothing? Must he not say, as you have just now heard Paul saying himself, 'I can do all things through Christ which strengtheneth me?' He must, and it is upon this ground that the followers of Jesus have such directions as that contained in my text, 'Be ye beloved,' &c."—*Extracts from Sermons by the late Rev. H. Bull.*

Continued commerce with God, agreeable to the tenor of that league and covenant struck with him, how pleasant and delightful is it! To be a friend of God, an associate of the Most High, a domestic, no more a stranger, a foreigner, but of his own household. To live wholly upon the plentiful provisions, and under the happy order and government of his family. To have an heart to seek all from him, and lay out all for him! How great is the pleasure of trust, of living free from care; that is, of anything but how to please and honor him in a cheerful unsolicitous dependence, expecting from him our daily bread, believing he will not let our souls famish; of knowing that while they hunger and thirst after righteousness they shall be filled; that they shall be sustained with the bread and waters of life; that when they hunger he will feed them with hidden manna, and with the fruits that grow on the tree of life in the midst of the Paradise of God; that when they thirst he will give water, and add milk and honey without money, without price.

And for the body, not to doubt but he that feeds ravens and clothes lilies, will feed and clothe them. To be so taken up in seeking his kingdom and righteousness, as freely to leave it to him to add the other things as he sees fit; to take no thought for to-morrow; to have an heart framed herein according to Divine precept: not to be encumbered or kept in an anxious suspense by the thoughts and fears of what may fall out, by which many suffer the same affliction a thousand times over which God would have them suffer but once; a firm repose on the goodness of Providence, and its sure and never-erring wisdom; a steady persuasion that our Heavenly Father knows what we have need of, and what it is fittest for us to want, to suffer, or enjoy; how delightful a life do these make!—*Howe.*

"The present face of the times, in the judgment of all intelligent observers, seems strongly to mark an impending crisis, as if the 'Israel' of God 'and the Philistines were putting the battle in array, army against army.' (1 Sam. xvii. 21.) We know on which side the victory is secured. Yet the conflict will doubtless be severe. Let the servants of God gird themselves for 'the good fight of faith' with the whole armor of God. This is no time for slumber or inaction. A religion taken upon trust, 'received by tradition from our fathers,' provides no resource in the hour of trial. A 'faith, standing not upon the wisdom of man, but upon the power of God,' will be a defence, a stay, a ground of unfailing hope and consolation."—*The Rev. C. Bridges' Memoir of Mary Jane Graham.*

Let us, then, learn to look forward, cheerfully and calmly, to our great change. Let us not perplex ourselves about the difficulties or trials of those who remain, but exert a firm and realizing faith, that he who has undertaken for us will never forsake the believing seed of his believing people, to both of whom the promises are alike faithful and irrefragable; being 'all yea and amen in Christ Jesus.' Resting on these divine and blessed assurances, therefore, though the parting must be

deeply painful, the separation will be short, and the reunion eternal; and we may commit all whom we love into the hands of our Heavenly Father, as a faithful God, who will wisely counsel them, and tenderly watch over them, and bring them to their end in peace, and for his dear Son's sake, restore them to us in glory.—*Rev. H. Blunt's 'Eposition on the Pentateuch.'*

Ecclesiastical Intelligence.

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday in Advent, December 5, St. John's Church, *Brooklyn.*
Fourth Sunday in Advent, Dec. 19, Christ Church, *New-York.*
Second Sunday after Christmas, January 2, French Church du St. Esprit.
Second Sunday after Epiphany, January 16, St. Stephen's Church.
Sexagisma Sunday, Jan. 30, Grace Church.
First Sunday in Lent, Feb. 13, Christ Church, *Brooklyn.*
Third Sunday in Lent, Feb. 27, St. George's Church, *New-York.*
Fifth Sunday in Lent, March 13, Zion Church.
First Sunday after Easter, April, 3, St. Philip's Church.
Third Sunday after Easter, April 17, St. Luke's Church.
Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

PENNSYLVANIA.

RESIGNATION.—We learn that on Monday last the Rev. John B. Clemson resigned the Rectorship of the Church of the Ascension in this city. We sincerely regret the circumstances which seemed to render it expedient that our esteemed brother should relinquish a charge in which his labors have been greatly blessed. He was the first Rector of this parish, after its emergence from the ruins of All Souls, and during his six years ministry succeeded in raising it from the dust to its present respectable position among its sister churches. It now numbers, we believe, about two hundred communicants. The resignation, and probable removal, of Mr. Clemson will be much regretted by his clerical brethren of this city, to whom he has so endeared himself; and we are sure all will unite with us in the affectionate and earnest hope that a new and more eligible field of usefulness may speedily be opened to him.—*Banner of the Cross.*

MARYLAND.

Rev. A. M. Marbury having removed from Georgetown, D. C., and assumed the charge of St. John's parish, Prince George's county, Md., requests all letters and papers for him to be directed to Piscataway post office.—*Southern Churchman.*

OHIO.

The Rev. James Jay Okill, having accepted a unanimous call to St. Paul's Church, Norwalk, Ohio, requests that all letters and papers will hereafter be directed to him accordingly.—*Ep. Rec.*

TEXAS.

The Rev. Benjamin Eaton, after laboring successfully at Galveston for seven months, where he has been the instrument of gathering a promising congregation, and where a church is now in progress, has reached New-York, and is at present engaged in soliciting funds for the church. More than one-third the amount required has been subscribed in Galveston. The object is commended to the favorable attention of those who wish well to this early effort to establish the Gospel in Texas.

FOREIGN—ENGLAND.

CHARGE OF THE BISHOP OF LITCHFIELD.—The Rt. Rev. Dr. Bowstead, the Lord Bishop of Lichfield, held his primary visitation at Stafford, the last month. An outline of the charge is published in some of the English papers, from which we make the following extract:—

His Lordship said, that here he would gladly draw his observations to a close, but for the alarming symptoms which appeared within the Church—opinions and principles having been broached which excited in many minds the most painful anxiety for the future welfare of our reformed and apostolic Church. His Lordship felt it his duty to speak of what he considered to be some of the tendencies of these opinions and principles, in order to put on their guard the younger and less experienced of the clergy. He observed that it was only by a reference to the past state of the Church and of the country, that they could form a correct estimate of their present condition; and he considered that the present age would bear a favorable comparison with the age which preceded it—the present century with the past. During a considerable part of the last century some of the most prominent doctrines of the Church and of Christianity were rarely insisted upon. He might instance the great doctrine of justification by faith alone. A general coldness and deadness to religion had well-nigh overspread the land, and the affections of the people were greatly alienated from the Church. It has pleased God, however, to raise up a body of men amongst them, by whose labors within the Church, a pleasing change had been effected. His Lordship referred to the many encouraging signs now exhibited of increased zeal on the part of the clergy, and showed that the affections of the people toward the Established Church had, in a great measure, been regained. It was charged against that class, who had been instrumental in producing these effects, that they were converting the church into a preaching church, rather than a praying church. But it must be admitted that congregations required to be instructed before they could properly engage in prayer. If these views were carried to excess let the error be corrected, but the reaction in another quarter could not be thereby justified; a reaction which denied the holy Scriptures to be the sure rule of faith, and thus sapped the foundations of Protestantism. If the notion that preaching might be neglected should extensively prevail, he thought there would be little hope of the mass of the population being brought rightly to appreciate the prayers and the ordinances of the Church. The tendency of these views likewise was to introduce novelties into the celebration of Divine worship, which the Archbishop of Canterbury in his recent charge had declared was to be deprecated. After some further observations in a similar strain, his Lordship observed, that he did not dwell on this subject from any general prevalence of such opinions in this diocese, but merely by way of caution; for undoubtedly he considered their tendency to be dangerous. He did not consider it a mere question of surplices and robes, although the spirit of innovation in that respect manifested itself; but fundamental principles were at stake. The characters of our reformers had been assailed, and the character of the Reformation itself had been depreciated."

BISHOP OF DURHAM.—The sermon of the Bishop of Durham, in which he alludes to the Tractarian notions, and which we noticed in a recent number of the Church Record, has been printed at the request of the clergy. We have not seen the discourse. The passages below, however, are given in a notice of it by one of our English papers. They are conclusive as to that Bishop's opinion of some of the peculiarities of Tractarianism. The following is from the preface:

"From the commencement of the Tractarian controversy, the author has been thoroughly convinced that the hinge of the whole question lay in the comparative authority of Scripture and tradition, as constituting the great standard of faith. This, he has felt assured, is the 'Articulus stantis aut cadentis ecclesiæ.' *Let the Bible, speaking in its own language, and declaring its own meaning, be recognized as the great revealer of truth, and the ultimate arbiter of controversy, and the principles of the Reformation are secure.* But let tradition, however *veiled*, and however altering its dogmas—whether as *disguised under the modest character of an interpreter*, as enshrined in the mystic sanctuary of the *living Church*, or as embodied in the massive folios of *patristic theology*—be admitted as a primary or conjoined authority, and I will venture to affirm that there is *no absurdity* or *extravagance of the worst ages of Popery, which may not be plausibly advanced.*"

What the bishop says in respect to faith, we take it, is not quite the view of the Oxford divines:

"The faith which simply believes theoretically, is not the faith which justifies, and consequently cannot be the faith which saves. The faith which we are to preach, and by which alone our hearers can be eventually benefitted, is a faith which will combine all the powers of the understanding and all the affections of the heart, and concentrate them in a feeling of firm, confidential, and exclusive reliance upon Christ as the only Saviour; and where it has thus grasped Him as the only object of dependence, and as the sole medium of peace and acceptance with God, it will re-act upon the character and conduct with a purifying, sanctifying, and transforming energy, which will actuate every faculty, and give a new coloring and complexion to the whole aspect of life."

The paper from which we extract, thus closes its notice, of what it deems a most able discourse:

"Let adherence to Scripture alone, which it enforces, and which is the distinguishing character of our Church, be resolutely observed and perpetuated, and we need not fear the inroads of Popery. But let that vantage ground be quitted, and we shall be inevitably exposed to the influx of some superstitious dogma or of some idolatrous practice, which belongs to that Antichristian system."

CHURCH BUILDING SOCIETY.—The commissioners have made their Twenty-first Annual Report, from which we glean the following interesting facts. In their last report her Majesty's Commissioners stated that 258 churches and chapels had been completed, in which accommodation had been provided for 328,253 persons, including 182,479 free seats, appropriated to the use of the poor. They now state that twenty-three churches have since been completed and accomdation provided for 21,636 persons, including 10,933 free seats for the use of the poor. Thus, in the whole, 281 churches and chapels have now been completed, and therein provision has been made for 349,889 persons, including 193,412 free seats for the use of the poor. The commissioners further report that sixteen churches are now in the course of building; plans for eleven churches have been approved of; plans for six other churches are under consideration; conditional grants in aid of building churches and chapels have been made. The balance of the report is occupied in details of acts collateral to the prime object of the association, and prospective plans of usefulness. The amount of good already done by this association is immense, and cannot be appreciated by either this or the succeeding generation. It is such as will cheer the heart of every true son of the church, whether he be of England or this country.

The Evangelical Churchmen of Sheffield have purchased the next presentation to the vicarage of that place for about 2,000*l.*, to prevent the installation of a Puseyite vicar.—*Cheltenham Gazette.*

During the ensuing month four new churches, affording sittings for 6,000 persons, will be consecrated and opened for Divine service, viz: the new church (built on the site of the nave) of St. Saviour's, Southwark, St. Philip's Chapel, at Clapton; a new and spacious church on the grounds of the Charter-house, and fronting Goswell-street; and a large church at Knightsbridge, on the estate of the Marquis of Westminster. Two new churches in addition to those already erected have been commenced in Bethnal-green, and are in a forward state.—*London paper.*

IRISH ECCLESIASTICAL INTELLIGENCE.—On Thursday his Grace the Lord Primate held his

visitation in the cathedral of Armagh. There was a large attendance of clergy and laity. This venerable ecclesiastical structure has, it is well known, been reconstructed in a style of great splendor, while, at the same time, its antique character has been so far maintained, as to preserve its identity with the ancient edifice, from whose partial ruins it has arisen in comparative youth, and decidedly increased grandeur. The Primate commenced his charge by paying a tribute to the memory of the late Dean Jackson. He expatiated with great feeling on the piety, virtue, and learning of the deceased dignitary, adding that, although he was surrounded by men of religion and great acquirements, yet the death of his late friend and adviser was to him a cause of deep and sincere sorrow. His Grace did not omit to point out, in connexion with this melancholy topic, the heavenly sources from which we are directed and enabled to derive consolation in all the changes and chances in this transitory state of things. His Grace next adverted to a subject, which, from the fear of misrepresentation, from the difficulty of our hearing distinctly, owing to the great crowd and our own position, and, lastly, from the great difficulty of reporting correctly on a theological topic, where the omission, alteration, or substitution of a single word might seriously misrepresent the speaker, we only attempt to give his Grace's penchant or leaning, unaccompanied by a detail of his arguments, which, certainly, were most perspicuous, candid, and charitable. His Grace, as we understood him, considered himself called on to notice the theological opinions of the Tractarians. He objected to Tract No. 90; disapproved of the forced reasoning in it—disapproved also of a strained interpretation of the Articles, in order to make them capable of admitting Roman Catholics to adopt them. The well-known opinions, the recorded dogmas—we suppose he meant those of the Tridentine Council—the general policy of the Bishop of Rome, affecting the temporal power, &c.—that Church's well-known severity to the dissentients from it, the same tendency still observable, its encroaching spirit, affectation of primacy and supreme dominion, prevented any hopes of union with it. His Grace pointed out the intention and use of the Articles "for the avoiding diversity of opinions," quoting these words from the heading, or brief preface to "His Majesty's Declaration," which precedes the Thirty-nine Articles in the Church of England Prayer-book. He showed that these expressed the opinion of the Church, on religion, and were consonant with, and proveable by, scripture, and agreeable with primitive antiquity. His Grace conceded the amiability of the Tractarian divines, their good intentions, and their learning; that, probably, they had grounds for their movement, although he objected to their course; he instanced the grounds; among various others were, abuse of private judgment, each individual setting up a religion for himself, endless schism, and casting off reasonable ecclesiastical jurisdiction. As a summary of our own account, but not of his Grace's charge, we thus give what we consider he thought, and the general ideas he impressed on the audience; in fine, he seemed to think the Church now established, the Catholic, Apostolic Church of England and Ireland, conformable in doctrines and ceremonies to the doctrines and ceremonies of antiquity, when properly understood, fairly judged, and duly appreciated, the most excellent guide in the matters he adverted to it."

It is the folly of erring affection not to reprehend an erring friend, for fear of his anger.—*Warwick.*

Literary.

NEW BOOKS.

THE HISTORY OF CHRISTIANITY, FROM THE BIRTH OF CHRIST TO THE ABOLITION OF PAGANISM IN THE ROMAN EMPIRE. *By the Rev. H. H. Milman, 528 pp. 8vo. New-York: Harper & Brothers, 1841.*

Great objections were made to the History of the Jews by Mr. Milman, for its views of the miracles of the old testament and his supposed tendency to what is termed, in Germany, Rationalism in religious doctrine. We had anticipated similar heretical opinions in the present work, but after a careful perusal of those portions particularly relating to the miracles of our Saviour, we have found nothing that the most orthodox churchman might not have written—of the merits of the History at large we may speak only in general terms, as we have had barely an opportunity to look into it here and there.

The author expressly states in his preface, his intention of writing "rather as an historian than as a religious instructor," which may afford a further apology for our not entering into a consideration of his religious views. The work is of a more general character than most Ecclesiastical histories, the leading object being "to trace the effect of Christianity on the individual and social happiness of man, its influence on the Polity, the Laws and Institutions, the opinions, the manners, even on the Arts and Literature of the Christian world."—Milman has not neglected to perform these various duties of a thorough historian, and we have three chapters especially devoted to public spectacles, Christian literature, and the union of Christianity and the fine arts. These subjects have been appropriately treated by an elaborate historian, who unites also the fame of an accomplished and elegant poet. The trained and scholastic imagination of the priest and scholar, is worthily employed in these picturesque portions of the early history of the Church, and find therein, its appropriate exercise.

We prefer the concluding to the earlier part of this history, not only for the above reason, but because it has always appeared to us, to afford more appropriate materials for a modern historian. The life of our Saviour cannot be better told, or more impressively related, than on the pages of the New Testament, and to re-write it (as some others and great names, too, have done) appears to us little short of impiety: as much so as the attempt of the painters to represent that Divine face, too bright for mortal eye to behold and live—the mingled piety and fine taste of the old masters would never allow them to depict the countenance of the Father, but always substituted a plastic hand, typical of the Creator. But the face of the Saviour has been so often represented, as almost (in many imaginations) entirely to humanize his nature. Milman apologises for the introduction of the Life of Christ, into a history of his religion, by stating the necessity of it since the appearance of the work of Strauss the German writer, the popularity of whose book and theory in Europe as he thought they would have a widely injurious tendency, he considered himself bound to refute as an historical impossibility considered merely in an historical light.

To the history of Christianity in the Roman empire, under the later Emperors, we suppose Mr. Milman's attention to have been turned by the recent edition of Gibbon, he has put forth, in the notes of which he has prepared a very sufficient antidote to the poisonous insinuations of that author. To the general reader, the most interesting chapters are those which contain accounts of the monastic system, and of the founders of different orders; as also, lives of the fathers and canonized saints.

The contemporary muse of British history has by no means been propitious to her followers—we have learning, with but little else; merely good compilations, but no classic histories. Turner, Lingard, Hallam, will be often referred to, but we suspect will never be popularly read. Mr. Milman's history bids fair to stand more favorably with the public, not only from the intrinsic importance of the subject of it, but for its incidental merits and general execution. The style is fair, sometimes a little elaborated, but on the whole agreeable. The miscellaneous details are quite interesting, and upon these, we imagine, the reputation of the book will mainly depend. The extracts we have selected, will present very creditable specimens of the varied excellence of the History:

Character of the Emperor Julian.—"The genius of ancient Rome and of ancient Greece, might appear to revive in amicable union in the soul of Julian. The unmeasured military ambition, which turned the defensive into a war of aggression on all the imperilled frontiers; the broad and rigorous legislation; the unity of administration; the severer tone of manners, which belonged to the better days of Rome; the fine cultivation; the perspicuous philosophy; the lofty conceptions of moral greatness and purity, which distinguished the old Athenian. If the power (the Roman military enterprize) met eventually with the fate of Crassus or of Varus, rather than the glorious successes of Germanicus or Trajan, the times were more in fault than the general; if the latter (the Grecian elevation and elegance of mind) more resembled at times the affectation of the sophist and the coarseness of the cynic, than the lofty views and exquisite harmony of Plato, or the practical wisdom of Socrates, the effete and exhausted state of Grecian letters and philosophy must likewise be taken into the account."

Life of St. Antony.—"Antony was born of Christian parents, bred up in the faith, and, before he was 20 years old, found himself master of considerable wealth, and charged with the care of a younger sister. He was a youth of ardent imagination, vehement impulses, and so imperfectly educated as to be acquainted with no language but his native Egyptian. A constant attendant upon Christian worship, he had long looked back with admiration on those primitive times when the Christians laid all their worldly goods at the feet of the Apostles. One day he heard the sentence, 'Go sell all thou hast and give to the poor, and come and follow me.' It seemed personally addressed to himself by the voice of God. He returned home, distributed his lands among his neighbors, sold his furniture and other effects, except a small sum reserved for his sister, whom he placed under the care of some pious christian virgins. Another text, "take no thought for the morrow," transpierced his heart, and sent him forth forever from the society of men. He found an aged solitary, who dwelt without the city. He was seized with pious emulation, and from that time devoted himself to the severest asceticism. There was still, however, something gentle and humane about the asceticism of Antony. His retreat (if we may trust the romantic life of St. Hilarion, in the works of St. Jerome) was by no means of the horrid and savage character affected by some other recluses: it was at the foot of a high and rocky mountain, from which welled forth a stream of limpid water, bordered by palms, which afforded an agreeable shade. Antony had planted this plea-

sant spot with vines and shrubs; there was an enclosure for fruit trees and vegetables, and a tank from which the labor of Antony irrigated his garden. His conduct and character seemed to partake of this less stern and gloomy tendency. He visited the most distinguished anchorites, but only to observe, that he might imitate the peculiar virtues of each; the gentle disposition of one, the constancy of prayer in another, the kindness, the patience, the industry, the vigils, the macerations, the love of study, the passionate contemplation of the Deity, the charity towards mankind. It was his devout ambition to equal or transcend each in his particular austerity or distinctive excellence."

J.

THE EARLY ENGLISH CHURCH. *By Edward Churton. D. Appleton & Co.*

This volume forms a very appropriate pendant to the foregoing. Taking up that portion of the history of the Church most interesting both to the English and American reader. We predict a very general popularity for this volume, from the interesting nature of the materials no less than from the lucid and agreeable style of the author. Historically, there is much to engage the reader, entirely apart from any doctrinal discussions or particular views. The little work of Sir Francis Palgrave, the History of the Anglo Saxons, the republication of which, is urged upon the American publishers of the above, by the editor, is the nearest approach, that we remember in our contemporary historical literature to the present work, and equally with it, displays the same curious antiquarian learning; the same calm good sense; and the same liberal and enlightened tone.

THE TWO DEFAULTERS, OR A PICTURE OF THE TIMES: *By Mrs. Griffith. D. Appleton & Co. 200 Broadway.*

Pretty times these truly, when a writer of fiction can noways, by force of imagination, exaggerate the turpitude of too many of the different classes, of bankers, brokers, merchants and speculators! The volume thus entitled is by a lady, whose name is new among the writers of fiction. The subject of her essay in this department of authorship affords certainly a most impressive lesson both to "the people and their children," for whom it is intended: and it is to be hoped that the practical morality of the age may be thoroughly regenerated by the sincere efforts of writers of this class, with the requisite talent and aim.

The article below is from the Church of England Quarterly Review. It will be remembered by some of our readers that the early numbers of this periodical, were not exactly such as sound and judicious churchmen might wish them. But latterly the Review has fallen into the hands of able and sound men,—true lovers of England's glorious church,—men who have no disposition to undervalue the efforts of those of the early reformers, who energetically and successfully *protested* against the errors of Rome, and under God restored the Catholic Church to its original standard of primitive simplicity. We commend the following article to the serious consideration of our readers—it is able and well-written; free from that vituperative spirit, which unfortunately is characteristic of the writings of some of the warm-hearted opponents of Tractarianism. It gives us pleasure to find that this subject is being met by men of fine minds and in good temper; for the day is gone by when any thing is to be gained by vituperation and dealing in generalities. We regret our inability to publish the whole of this article in our present issue. We intend to conclude it in our next.

A LETTER TO THE BISHOP OF OXFORD. *By the Rev. J. H. Newman, B.D., Vicar of St. Mary the Virgin, and Fellow of Oriel College, Oxford. London:* 1841.

A LETTER ADDRESSED TO THE REV. R. W. JELF, D.D., *Canon of Christ Church, in explanation of a series of Tracts, called "The Tracts for the Times." By the Author. Oxford:* 1841.

No thoughtful man can now look around on what may be called the great masses of Christendom, to mark the tendency of the spirit by which they are severally actuated, without being convinced that perilous times are at hand; and that the only apparent means of averting the probable evils, or of passing safely through them, if they should arise, must be found in the church, and this church not only a faithful and zealous, but also an united body. Not that the masses of which we are speaking have as yet set themselves to do the evil which we foresee, or are themselves generally aware of the spirit which now impels them: but this spirit is the very opposite of that which is essential to the well-being of the church, and as its opposite will become its antagonist, as soon as it perceives that the church does stand in its way. And it behoves the church now, while there is yet time, to prepare itself for a conflict of no ordinary kind, and which can be met successfully by no ordinary preparation.

In modern times men are brought together in larger masses than formerly, from their having, through the diffusion of knowledge, greater community of thought; and, for the same reason, they are more capable of being acted on by others; for good or for evil. But, unfortunately, they have been, for the most part, left to act upon each other, and so foster each other's evil tendencies; or have been under the influence of those whose ends were selfish, and who, for their own purposes, have made that influence a means of increasing the evil propensities of our nature, instead of counteracting them or turning them to good. These masses, left to themselves, or played on by demagogues, think only of themselves, of their own importance, and brood over it until they think themselves omnipotent; they talk of nothing less than the sovereign majesty of the people, and become in the end gods to themselves. And the spirit which actuates the lower orders, and appears in this gross and palpable form among them, does really mount higher — does really pervade the scientific and intellectual classes, and will in all produce the same effects, though in a manner less gross and revolting, in proportion to the refinement of the classes amongst whom it is manifested.

Who can doubt whether Chartism and Mechanics' Institutes have their counterparts among the higher classes? or that these last are at all more diffident of their own importance, or less under the despotic sway of public opinion, than the former? We fear that there exist precisely the same evils among them, and that they are only the deeper from being the less apparent. It cannot but be so, since it has been the set endeavor and boast of modern times to divorce education from religion; and as the greater diffusion of mere secular knowledge has led to these results in the lower orders, so, the better the education, the greater will be the risk of similar results. And we fear it the more, inasmuch as, among all ranks, education and pastoral authority are dropping by little and little entirely out of the hands of the clergy—the watchmen and shepherds set of God for the very ends of warning against evil and guiding men in the truth.

And the clergy should remember that the masses of which we are speaking are in the church. God has put His name upon them in baptism, and they have taken vows to be His people; and upon the clergy God has laid the responsibility of caring for the souls of the people. Let the clergy bear continually in mind the extent of this responsibility, and, in proportion as difficulties and dangers environ the church, so gird up their strength to meet them, and to meet them in the quarters from whence the danger arises. Not to think it enough to be generally armed and prepared, as it is their duty to be at all times; but with special preparation against special dangers, expecting a special blessing from God on their endeavors—not in blind recklessness, but in the enlightened confidence of faith.

God designed that the relationship between the clergy and people should be ever the same, and in this relationship, more emphatically than in any other, *knowledge is power;* "for the priests' lips should keep knowledge, and they should seek the law at his mouth." If the people advance in knowledge, so must the clergy—in knowledge of every kind in which the people advance; for a man cannot continue to lead, unless he will keep himself the foremost. And as no one can deny the fact that this age is more advanced in knowledge than any preceding age, so ought the church to be more enlightened now than at any preceding period, and especially in the things of God, that all this knowledge may become consecrated to the service of God, and tend to the real blessing of man.

Theology embraces everything, because, everything receiving its being and the laws thereof from God, everything tells some tale concerning Him; and to show that it tells it truly is the province of theology. But theology must begin with the knowledge of Him; it is otherwise worse than an empty sound—it would be a falsehood. And the knowledge of God is only to be attained by means of the church, to whom the mystery hid from ages and generations was first revealed, in order that through her it may be declared to all mankind. We mean not the mere knowledge that there is a God—a fact which each one of His works attests; but the knowledge of a personal God, of the Father, the Son, and the Holy Ghost, and of our true relationship to Him: this was veiled in mystery, or only shadowed forth in types which were unintelligible till the antitype came—till Jesus Christ revealed the Father—till He, as Head of the church, committed the sacred deposit to those whom He had chosen, and gave them the Holy Ghost, rightly to apprehend and steadfastly to maintain that truth unto the end of the world. And by the church we mean, not merely the living men of this or that place, or of this or that generation, but the universal church of all ages.

The church is called to the high office of standing in the councils of God, and being His interpreter to men, at all times, and according to the sense men have of their need. Paul said to the men of Athens, "Whom ye ignorantly worship, Him declare I unto you, God that made the heavens." He suited the instructions he gave to the state of knowledge amongst his audience; and, above all, he would not let them rest in the superstition of acquiescing under that love of mystery to which man is prone, nor let them crouch before a vague and undefined power, the creature of their

imagination, but point their reverence to Almighty God. And now, when "men run to and fro, and knowledge is increased" to an unprecedented degree, the church must be able to speak equally to the point—the church must take care that the people grow not too superstitious, and, instead of the unknown, declare to them the true God. And when some are making an idol of popular opinion; others are looking no further than matter and its laws; others are saying that creeds are unimportant, and conduct everything; and a more numerous party than all, which calls itself pre-eminently the church, is resting on forms and ceremonies alone. That which is *the church indeed* should raise its voice, and proclaim, these at the best are but secondary things—there is One above and beyond these—these are not God—worship Him.

And how can this protest on behalf of God be raised, if we know not what the universal church hath declared concerning Him? We are called upon now to take the place of representatives of all ages of the church, and to say what the best of them would have said in our circumstances. For the truth of God has undergone no change; the faith of the church is one from beginning to end; the calls of duty are the same throughout all generations: but we are inclined to shrink from it as too painful a task—sometimes in false humility, sometimes in mere indolence—the false humility which declines ranking the church now with the saints of old, and aspires not in these times to so high a standing; the indolence which dreads exertions like those which sprung from their zeal and devotedness. But next to the dishonor brought upon God, it is one of the worst features of saint worship, that it breaks up the unity of the church—that it separates into two bodies the saints of old and ourselves—that it arraigns us of impiety in aspiring to their ranks, or convicts us of sacrilege in degrading them to our level.

Shall we then say that there are two churches—a primitive church and a modern church? Or shall we say that there are two kinds of human nature—a better for them, a worse for us? Or shall we say that there are two Holy Spirits—a greater for them, a lesser for us? God forbid! Their greater faith laid hold on a greater blessing; and, in proportion as our faith rises to the height of theirs, the grace of God will be vouchsafed, in the same abundance, to us also. And we may even aspire to more; inasmuch as some of the trials to which we are exposed are such as they had not; and especially as we are often called to decide in cases which they have left doubtful, and even wherein they seem to differ. He who undertakes to arbitrate *must* assume a certain superiority; and this may be shown just as much in *omitting* to do that which they have prescribed, as in determining the best way of doing it—the arrogance may be as great in *neglecting*, as in *exceeding* their injunctions.

And it is to be observed that every assault made upon the church from without, and every heresy springing up within her bosom, becomes an occasion of teaching a new lesson to the church, and making her wiser than before; and it is thus that God overrules evil for good. Until the great heresies arose, the faith of the church might be expressed in very general terms, and a simple creed like that of the apostles' would suffice. But when it was afterwards found that, under these general expressions, heresies so enormous as that of Arius could be held, it became needful to determine points which had not been previously noticed; for which important purpose the four great councils were called, and their determinations were embodied in the other larger creeds. And if this were rightly considered there would be no dispute concerning the *filioque* of the Constantinople creed; if these words were not there *they ought to have been there*, for they were necessary to express the faith of the church *at the time*. For creeds are not foundations of the church, but founded on the faith of the church; the faith is already held, and therefore the church professes her faith in a creed—more defined, but the one faith held by the church in all times. And above all, by the great Papal apostasy, the church has been taught wisdom manifold, imprinted upon her by stripes and in blood, but so much the more indelible. She learned it while struggling for her very life—for her existence itself; and there is a reality and a power in the lessons so taught which no quiet, calm meditation, no less bitter course of experience could give. And the church will need to con over these lessons again, as we shall show hereafter.

But our object is now to mark the bold, the commanding, the arrogant stand, if you will, which the reformers were compelled to take. They could not but assume the appearance of judging the church. They could not but arrogate to themselves an equality with the primitive saints; the very attempt at reformation assumed that they had with them the judgment of the church and the mind of the saints of old—of the primitive church—the model and meaning of reform. And seeing that light was then bursting upon the world, after long, long ages of darkness, the reformers took the control of that light, gave it the direction of truth, and brought it to bear upon all the corruptions and errors which had sprung up in the ages of darkness; reclaiming, on the one hand, liberty for the people of God—the liberty of the Gospel; and, on the other, reclaiming for the priesthood of the church precisely the standing, precisely the authority, of the primitive priesthood—the standing which priests had before the abuses came into the church.

The reformers took a higher stand than Romanism; they appealed from Romanism to the Catholic Church. They were of the Roman Church, bred in her communion, nourished by her ordinances, till, growing in spirit and in strength, they could no longer be pent within the limits which Rome had imposed; and, as Romanism could not be enlarged by them into catholicity, the reformers became the catholics, and Romanism became a sect. In making this assertion we do not compare the Reformers with the Romanists of the present time, but with the Romanists of the time of the Reformation; this is the only fair mode of comparison. Thus estimated, there can be no doubt that the preponderance of learning and integrity, spirituality and self-devotedness, were immeasurably on the side of the reformers—that it was nearly all on their side, scarcely any on the other. And *such* men appealing continually to catholic antiquity, against Roman innovation, does warrant the assertion, that *they* were the catholics, and those who forced them out the sect.

Protestants will hardly believe, and Romanists will scarcely admit, the excessive ignorance which pervaded the clergy, and, *a fortiori*, all other ranks of men, at the time we speak of. Yet it is necessary to keep this in mind for our present purpose, that we may feel how much *all mankind*, how much the Romanists themselves, are indebted to the Reformation. To the reformers we mainly owe our present ability to discuss such questions as these, and from their example can point out the way in which such discussions may lead to the still more abundant blessing of mankind.

A ludicrous instance of this ignorance occurs in a copy of Gregory's Decretals, a book as exclusively for the use of the clergy, as volumes of reports are for lawyers. This edition is most beautifully printed, at the press of the Paris University, in 1505, and explanations are given in the margin both of the matter in hand and of the meaning of unusual words. One such word is *diabolus*, and the explanation given is this: "*Est græcum vocabulum: derivatur autum a dia, quod est duo: et bolus quod est morsellus; quia duos bolos tantum, de corpore et anima querit facere*" That the clergy should need explanations of such words, is a proof of their general ignorance, quite as conclusive as is the gross absurdity of the explanation itself.

But it is quite notorious that the Reformation wrought a great change throughout the whole church, and was not, in its benefits, limited to those who were separated by it from the Roman communion to form the different Protestant bodies. A change was immediately perceived in the increase of learning, in the removal of many abuses, and in the introduction of many improvements. And it has been working improvements since that time to a greater extent than we commonly suppose, or the Romanists will ever allow, in raising the whole tone of that body, and, if we may use such an expression, in Christianizing the Papacy.

We advisedly use the word *Reformers*, in speaking of these men, in preference to the word *Protestants*. Protesting against error is a good thing, but reformation is more than protest—it is a far higher work, and requires far mightier instruments; and we mean thereby to assert, concerning Romanism, that there were not only corruptions and abuses, against which it was needful to protest in order that they might be put away, but that the foundations themselves were out of course in the Papacy; and that these needed to be revised and reformed. And the term Protestant has become awkwardly associated, in these latter days, with independence, and lawlessness, and dissent; and these common characteristics of many who call themselves Protestants have been even thought the necessary fruits and inevitable consequences of the Reformation. But it should be remembered that Protestants have not the monopoly of turbulence and agitation in our days; and these are rather characteristic of the age, than of any party or creed.

The reformers did not merely protest against error, they set themselves to discover and establish the truth; they traced the evil practices to the false principles from whence they arose, knowing that thus only could they prevent their recurrence—thus only extirpate them. And in the various confessions which they prepared, particularly in the Augsburg, Helvetic, and Saxon, they declared fully what they believed to be the orthodox Catholic faith. They based these declarations on Scripture, the consent of the primitive church, and those summaries of Christian doctrine comprised in the orthodox creeds.

To meet these declarations put forth by the Reformers, the Romanists were constrained to call the Council of Trent, which council took up the Confession of Augsburg point by point, and gave its own counter-statements in the same order, and embodied them in sundry canons, which became the law of the Papal Church. But would these canons stand the same test as the Augsburg

Confession?—were they based upon Scripture?—are they in conformity with the orthodox creeds?—are they *Catholic?* Those who prepared them knew that they were not; they added, therefore, to the canonical Scripture the apocryphal books, which then, for the first time, were put upon an equal footing of inspiration; and they framed a new creed by adding twelve additional articles to the creed of Constantinople, the first of which would enable them to say and to do anything and everything they pleased. What could more plainly manifest Pope Pius to be the head of a new sect? What could more decidedly give all the advantage to the reformers?

We have thought it necessary to make these general remarks, in order that we may be the better understood in the observations, to which we shall now proceed, on THE CHURCH OF ENGLAND—THE OXFORD THEOLOGY—and THE TRACTS FOR THE TIMES.

In the progress of the Reformation—as being among the first to embrace it, among the most steadfast to hold it fast—England occupies a very conspicuous place: and that not merely politically, not merely as the champion and rallying point of the protestant states, but in the far higher and more arduous warfare of faith. England has not only been one of the foremost in resisting oppression and contending for liberty, but foremost in determining and asserting what is the truth. That true liberty consists not in the breaking down of all barriers—in the removal of all restraint, but in defining the proper bounds and limits which God has set for each man, that each may have perfect liberty in his own sphere, without encroaching upon another; in knowing the order which God has appointed, and keeping that—for His service is perfect freedom; in taking up the yoke of Christ—for His yoke is easy, and his burden is light.

In the higher, in the spiritual warfare—in following the glorious army of martyrs who have fought the battles of the church—the Universities of our land, and especially that of Oxford, have occupied the foremost rank. Long before the time of Luther, Oxford had yielded Wickliffe, and many other eminent men, who, by their protest against Papal abuses, and their bold declarations of the truth, had prepared the way of the Reformation in England, against that time when the men, called, *par excellence*, the reformers, should arise. And, at the Reformation, England not only furnished her full quota of reformers, to help forward the work; but, when the work was done, set herself to the far higher work of rendering the blessing permanent, by gathering up all the scattered truths of the various reformers, examining what truths were held by the papacy, and should still be retained; and, by combining all from each party that could be held, without compromising the truth, to make the nearest possible approach to a Catholic Church. How far they succeeded, the result has proved, in the permanent and increasing prosperity of the Church of England, and in the commendations bestowed upon her institutions by divines who are not of her own communion. Objections, it is true, have been raised, and from opposite quarters—one party maintaining that the Church of England has cast away too much, in not retaining more of the Papal forms; another party asserting that she is Papal, in retaining so many. But these opposite objections neutralize each other, and go far towards proving that she has happily attained the golden mean.

We have long been inclined to think that the opinions of men depend more upon their temperament, than their understandings, from observing certain religious and political opinions so often go together. And certainly a latitude should be allowed for such differences of opinion as do not compromise any truth—do not impugn any essential doctrine. This latitude the Church of England allows, and greater than this cannot safely be given. Those who seek for greater latitude may not perceive, or from their own peculiar temperament may disregard or brave, the dangers which others perceive; but it is the bounden duty of those who do perceive, both to point them out, and refuse to incur them.

The greatest peril which the Church of England has yet encountered occurred during the time of the Commonwealth, when republicanism had the upper hand in the state, and the presbyterians in the church. These endeavored to remodel the church so as to satisfy themselves, and yet include a large proportion of the members of the Church of England: and the theological fruit of their endeavors is the Westminister Confession, a beacon to warn against such attempts to compromise, a work which has scarcely a pretention to theology.

The first lines of a similar assault upon the Church of England have been opened, in our own days, by the authors of the *Tracts for the Times*. The assault is similar, but proceeding from an opposite quarter; and we protest against any imputation that we are drawing any parallel between the Oxford divines and the puritans—they are opposites. But as the Church of England was assailed *then* on the ground that she retained too much of Popery, so she is *now* assailed on the opposite ground, that she has not retained a sufficient number of the doctrines and forms held by the Roman Catholic Church.

And the mode of defence must be the same. It must be shown that everything which the Church of England expressly enjoins has been adopted *because* it is according to Catholic doctrine—that everything which she expressly prohibits is forbidden *because* it is contrary to sound doctrine—and that those things which have not been enjoined, or forbidden, are *indifferent*, provided they do not impugn any Catholic doctrine or practice. But each individual should be slow to do a thing which may appear indifferent, without the sanction of the church; for every individual is limited and partial in his judgment, and cannot be sure that the thing which he thinks indifferent would be so esteemed by the church.

These three principles, concerning things enjoined, prohibited, and indifferent, will be found of the utmost importance in the controversy now going on in the Church of England. We say *now going on*, for the school of theology which has arisen at Oxford within the last ten years, and which is best known to the world by a series of publications called *Tracts for the Times*, will not cease to exist by the discontinuance of these publications. Its exertions will only be diverted from that mode of operation to find another; the principle which animated those exertions is living still, and must and will find some way for giving itself expression.

Before coming to the *matter*, we wish to say a word on the *manner*, of these publications. They appeared as Tracts, written by "members of the University of Oxford," a title which, to the credit of Oxford be it spoken, gave them, in the eyes of the public, a semblance of authority. Yet the names of the authors were not given, and we knew that they were never countenanced, and sometimes discountenanced, though not formally suppressed, by the heads of the University. And what rendered the fact still more anomalous and perplexing was, that the whole spirit and tendency of these publications inculcated a distrust of private judgment, and deference for authority—reverence for, not merely the express commands of those who are over us in the Lord, but for their known desires, even when they have not been formally expressed.

Our only knowledge of the quarter from whence these Tracts proceeded was the title given to them as coming from Oxford. The writers took to themselves the credit of belonging to Oxford, and they should have taken heed, in their publications, to insert only such things as Oxford would esteem to be a credit to her; and they should not have exposed themselves to the charge of inconsistency, in so strongly insisting upon submission to traditional authority of past centuries, concerning the truth and extent of which there is room for question, if they themselves were not in the same subjection to the living authorities in the church, of whose charge over them, and of whose mind and intention in the matter, there can be no question.

But, having pointed out this obvious inconsistency, we acquit the writers of these Tracts of anything approaching to deceit on the one hand, and of any disrespect to their superiors on the other. So much the contrary, that we think nothing can be more creditable to both parties than the kind and dignified manner in which the Bishop did at length interfere, or than the respectful and submissive manner in which Mr. Newman received the intimation. But we are quite sure that there is much too ready an appeal to the press, on religious topics, in these our days; and also that there is a certain halo of saintship surrounding the heads of the church of ancient times, which dazzles and blinds all who are not on their guard: so that a bishop of the second or third century may seem a much more important personage than a bishop of the nineteenth; forgetting that it is from the *office* that church authority proceeds, and not from the *man*.

And in speaking of the general character of their writings, we have no wish to employ less favorable language than that of a friend, who writes—

"No man, however widely differing from them, can open any of their publications without perceiving that they write with ability, learning, calmness, seriousness, command of temper, a strong sense of responsibility, forbearance, and courtesy of language towards their adversaries." And also that "No man can know anything of their lives without being aware that they act consistently with their professions—that they are more than usually strict, circumspect, self-denying, and (as far as man can judge by outward demeanor) pious."

And, in justice to Mr. Newman, we quote, from his Letter to the Bishop of Oxford, the following sentences:

"I have been accustomed to consider that it was my duty to acquiesce in the state of things under which I found myself, and to serve God, if so be, in it. I have set my face against considering the differences between ourselves and the foreign churches, with a view to their adjustment. Our business is with ourselves—to make ourselves more holy, more self-denying, more primitive, more worthy our high calling. Let the Church of Rome do the same, and it will come nearer to us, and will cease to be what we one and all mean when we speak of Rome. I have tried to feel that the great business of one and all of us is to endeavor to raise the moral tone of the church. It is sanctity of heart and conduct which commends us to God. If we be holy, all will go well with us. External things are comparatively nothing. Whatever be a religious body's relation to the state, whatever its regimen, whatever its doctrines, whatever its worship, if it has but the life of holiness within it, this inward gift will, if I may so speak, take care of itself. It will turn all accidents into good—it will supply all defects—it will gain for itself from above what is wanting." (p. 45.)

We do not wish to feel or express anything but respect towards the *man* who penned these sentences: as an individual, may he long enjoy the

peace and comfort which personal holiness will give. But the *theology* of these sentences is quite another question, and it is with the theology alone of these publications that we desire to interfere.

[TO BE CONTINUED.]

Miscellaneous.

For the Church Record.

MR. EDITOR :

Herewith I send you the first number of what, for want of a better title, you may, if you please, call "*Colloquia Nocturna*;" and a few words of explanation seem to be necessary for the purpose of bringing before you the several interlocutors, whom I am about to introduce more particularly to your notice.

You must know, then, that I am a country clergyman, well stricken in years, yet still able, by the blessing of Heaven, to perform my duties in the humble sphere in which I have now, long labored. My intercourse with my parishioners is of the most unreserved and friendly character The aged have known me long, (for we have travelled down the hill together,) and I trust give me credit tor having meant honestly in my efforts among them ; while the young courteously yield to my white hairs a degree of respect quite as great as is coveted at their hands by an old man who baptized most of them.

I have never mingled in the turmoils and disputations which at times have vexed the Church, though I have always been an attentive observer of what was passing, and of course, have had my opinions. My reading, many years ago, made me what is called a "high churchman;" possibly, some may think me somewhat of an antiquated sample, and if they do, I know not of any sin therein committed which calls for forgiveness at my hands.

Among my parishioners, there are several of intelligence and refinement, in whose company I find a field sufficiently large for the indulgence of my social feelings, and with whom I enjoy, in my own study, many an hour of pleasant converse. It is the custom of some among them to favor me with an evening visit to my study, twice or thrice a week (particularly during the long nights of winter) and our conversations on these occasions embrace a variety of subjects religious and secular. The affairs of the church at home and abroad, the literature, and even the politics of the day, all come in for a share of our notice ; for I must tell you one great charm of our intercourse on these occasions is, that we come together with no premeditated topic, make no effort at display in talking, but becoming for the time, as it were, fellow voyagers, we embark in the same boat and with easy indifference let it float upon the current of conversation, leaving it to the stream to carry us just where it pleases.

One of my most frequent and intelligent visitors at these times, is an intimate friend, a member of the bar, and like myself, somewhat in the vale of years. Affliction long ago made him an humble Christian, for he has buried the wife and children to whom he looked for the comfort of his declining age, and is travelling to his last home, the last of his family.

A companion of a very different description is the Captain, as we call him. A man of strong native powers of intellect, much shrewdness of observation, very sincere and cheerful piety, with a waggery and quaintness of humor at times, that are vastly amusing, and none the less so, that he seems to be perfectly unconscious of their possession. Of books he knows something, and is well acquainted with the world, this makes him (good natured as he is) a welcome member of our little circle.

The village Doctor is also one of us, when no patient needs his skill; a young deacon from a neighbouring parish sometimes joins us, and a nephew, who is preparing for the church, in my house commonly, is with us. This is our ordinary company, though others sometimes drop in, whom I will not now stop to particularize.

Having thus, as it were, introduced you, Mr. Editor, into a brother clergyman's study, (where, give me leave to say, we should be happy to see you in reality) it has occurred to me that possibly some of your readers might find interest in our desultory conversations, particularly those in which Christian truth, the church, or literature furnish the topics. Our brethren of the clergy indeed, will find in them probably less to engage their notice than the laity will ; for ecclesiastics are to be presumed familiar with most of our topics of discussion. Remembering however, that your paper is designed for the laity as well as the clergy, I have been emboldened to send the record of some of our conversations, and submit to your judgment the propriety of their publication. My friend of the bar we call "Counsellor," the deacon is known among us at our meetings, by his name of office only ; the captain rejoices in no other than his military title, though I believe it is a soubriquet ; at least I know not where he obtained his rank ; my nephew's name is Sharp, and your correspondent is commonly known as the Rector.

—

COLLOQUIA NOCTURNA.—NO. I.

Counsellor. And so, Captain, you cannot conceive of a church without bishops ?

Capt. Even so, my worthy friend, there must be a commanding officer somewhere. The rector sometimes tells us that the church on earth is militant ; and of course, I suppose, it must have, as it were, its regiments and battalions, with officers over them, and the bishop is a sort of commander-in-chief over a battalion, an ecclesiastical field officer fighting against Satan : and a pretty hard fight he has of it, I should think, for Satan sometimes conquers even a bishop.

Rector. Does not your last remark, my military friend, suggest to you that you have mistaken the real commander-in-chief in your ecclesiastical army ? None but "the great Captain of our salvation," even the adorable Redeemer is or can be the head. He only is able to conquer Satan. The bishop therefore, is but a subordinate, fighting under HIM, and if he would escape defeat, must venture on no evolutions, save under HIS orders.

Capt. Well, well,—I dare say I made too much of the bishop ; for which probably there was no necessity, as many of them in former times (not to speak of the moderns) have made quite enough of themselves. The Pope (who to my understanding, is no more than another bishop) has claimed enough for all the bishops in Christendom.

Deacon. Your remarks, sir, you must allow me to say, savor of irreverence, and betray a deplorable ignorance of ecclesiastical antiquity. You know not the sacredness of the episcopal character, and the awful powers belonging to the bishop's office. However, this is less to be wondered at, as it is but of late the real doctrines of catholicity have been presented to the world. A bishop, sir, let me tell you, possesses superhuman power and authority.

Rector. Would it not be better, my young friend, to say simply, authority from above in things spiritual ?

Capt. Nay, but Rector, let me answer the Deacon while I am in the mood. He says I am ignorant, and therefore I say, let me be instructed. I hope, however, he will teach me soon a new lesson, for this he has just given, I know by heart. I have heard it from him so often that by this time I understand it, I believe. Now, I think a bishop is *a man*, and no more than a man, in a sacred office, and that an office has duties belonging to it ; and furthermore, that bishops were made for the church and not the church for bishops, and therefore they ought to be more busy about their duties than about their superhuman dignity. As to their authority to do certain acts, I believe it came from above, and as to their superhuman *power*, I confess my ignorance of its meaning, though I suppose it scarcely means the power to do wrong with impunity, and then cry out, "touch not the Lord's anointed."

Rector. You are quite right, Captain, as to the source of their spiritual authority; it is from above, and therefore every true christian will respect the office, and yield willing obedience to the lawful exercise of Episcopal authority. He will also respect the man when he faithfully fulfils the duties of his holy station ; and if he fail to do this, it is the fault of the Church if he be permitted to do wrong with impunity.

Counsellor. The only danger, as it appears to me, that can arise from the existence of bishops is from an undue elevation of their official characters, and a consequent extension of their power. The whole past history of the Church demonstrates that ecclesiastical tyranny has gradually grown up by allowing as it were to the sacredness of the prelatical character a right to encroach unquestioned and by degrees upon the Christian liberty of Christ's household. Bishops are, as the Captain has said, but men, and it is the weakness of poor human nature, when possessed of power, to make it larger and larger. It is this consideration that has made me look with much solicitude, Rector, to recent transactions in the Church. Unless I be mistaken the avenue through which evil seems to be approaching is in the intemperate and undue exaltation of the Episcopal office.

Rector. I cannot but hope you are mistaken, for the inevitable consequence (particularly in a country like this) will be the undue *depression* of the bishop's rightful and proper authority. Men usually run to extremes, and a belief that bishops are asserting powers beyond their rights will lead to an open contempt of the power that is truly theirs.

Deacon. I cannot agree with you, Rector ; there is no danger of men's not understanding and respecting the high and divine office of a Bishop. Thank God we live in an age when the world is likely to be fixed in the principles of pure and primitive catholicity, and the reverence due to the successors of the apostles is on the increase.

Captain. I should reverence one of the apostles if I could see him ; and if their successors be their *imitators*, I will reverence them too, and bend to ask their ghostly benediction ; but if they are not, why—humph !

Deacon. Well, what then ?

Capt. Why then I would modestly ask them which of the apostles they thought they were most like—that's all.

Deacon. And no doubt, whatever you might think, they could truly name some one whom they

do strive to imitate, and in some particulars resemble.

Captain. Very likely, deacon. Rector, was not there once an apostle named Judas Iscariot?

Rector. Yes, Captain, and "by his transgression" he fell and went "to his own place."

Captain. I thought so, and that's a particular very easy of imitation. It is a remarkable fact that the New Testament should give us the story of an *apostle's* fall. Perhaps it was set down to show us how much worse an apostle could be than any of his successors.

Deacon. Well, Captain, it is very plain that you are not such a christian as lived in the days of Ambrose. I belong to his school.

Captain. Then I'll call you the young Ambrosial divine; that's an odoriferous appellation for you. No no. I am for antiquity—the Ambrosial school is too modern for me. I go further back.

Deacon. Why, to whose opinions do you subscribe? Will you go to Cyprian?

Capt. No, you may be a Cyprian if you please. I go further still.

Deacon. By whom then do you call yourself? To whose school do you belong? I am curious to know.

Capt. A very old fashioned one. I belong to the school of JESUS CHRIST, and have found him the best of teachers.

Deacon. Why, Ambrose was taught in that school.

Captain. Was he? Well then the difference between you and me is just this: you go to a pupil to teach you your lesson, and I go to the master who taught the pupil; that's all.

Deacon. Would you then reject the authority of the fathers?

Counsellor. My young friend, may I venture to ask what you precisely mean by *authority*, as applied to the writings of the fathers?

Deacon. I mean, Sir, that it is our duty to take as true what they tell us.

Captain. Then one must needs have a capacious credulity. You see, Deacon, I do not pretend to have half your learning, for I never had the benefits of a theological seminary, where I might learn from an interesting class of young gentlemen who came for instruction, and at the end of a few months usurped the place of instructors, and under cover of the potent pronoun WE, propounded their dogmas with oracular wisdom in the columns of some hebdomadal. But I have read some books, aye and some "fathers" too; and on one of these nights of ours, I may perhaps show you that a certain class that of late has been making much noise about the authority of the fathers has done them the gross injustice of misrepresenting their opinions. But now as to taking as true all they tell us. St. Augustine when treating of the resurrection, very satisfactorily demonstrated (to himself at least) that the flesh of a peacock will never become corrupt. Must I believe that? St. Athanasius informs us that the devil actually gave St. Anthony repeated flagellations to his great bodily discomfort; and I should suppose Satan must have found it a pleasant occupation, for St. Jerome tells us that he often tried his hand on St. Hilarion, in the same way, and gives us the particular *modus operandi*. St. Augustine, too, held the extraordinary position that heretics have no right to their own goods and chattels, and recommends corporal tortures to be added to civil penalties as a cure for obstinate adherence to what he thinks errors in religion. St. Tertullian too made our heavenly Father himself prescribe the exact measure of the veils of women in a special revelation to some holy spinster. And this same Tertullian with Justin Martyr and Lactantius, falsely interpreting a text in Genesis on which Moore the poet has founded his "loves of the Angels," actually inculcated the belief of an intercourse from which sprang a large progeny of demons. Now my young Ambrosial, you surely do not mean to say that we are obliged to believe all these things to be true?

Deacon. I never read these things in the authors you have named.

Capt. I dare say; and yet they are in them. I have often noticed that the young gentlemen of the odoriferous school find it easier to assert without reading, than to read without asserting.

Counsellor. As to the word authority, as applied to the fathers, I regret, deacon, to hear its use. It may be that professional habits have taught me to attach to the word a professional meaning. At the bar an authority means the report of an adjudged case, in which the law has been solemnly declared by a competent and recognized tribunal. The report presents the *fact* that under certain circumstances the law was so declared, and the decision is deemed authoritative: that is, the courts hold themselves bound to follow the precedent. Now I can conceive of no authority like this in the *opinions* merely of any writer whether he be one of the fathers or of later date.

Deacon. Well, then, I suppose you do not believe them.

Counsellor. Far otherwise, my worthy friend. As witnesses to facts I do fully believe them. Thus when Augustine states that the flesh of peacocks is incorruptible, I believe the *fact*, that he thought and said so, but I do not believe his opinion was correct. The whole matter turns upon the difference between opinions and facts. The fathers may relate directly or incidentally a thousand facts. I may believe they are facts, and these may show the existence of certain received opinions in their day, and these opinions may or may not be entitled to great respect, according to circumstances; but in no sense are they *authority*. May I be permitted to add that I think the gentlemen of your profession would obtain a fuller and clearer view of this subject, would they but study carefully one branch of ours, I mean the law of evidence. We will, however, if you please, resume this topic at another time, when I shall be happy to illustrate as well as I can, my meaning.

Deacon. I shall be happy to hear you.

☞ We are greatly obliged to our worthy correspondent "The Rector," and shall be gratified to receive often, a number of the "Colloquia."
—EDITOR.

For the Church Record.

A COMMENDABLE EFFORT.

Some Ladies of New York and elsewhere, having read with deep interest "Bishop Chase's last appeal" for assistance in erecting the main building of Jubilee College, applied to him for some specific work to do, that they might know their own strength and manifest their hearty zeal in his cause.

In answer to this, he spoke of the female department of his Institution, and of the great need of having built the *west wing* of the stone chapel and school house. He made mention also of his only daughter and of her devotion to the cause of female education, and of the many inconveniences under which she labored in not having sufficient room for her young pupils.

The result was a meeting in his favor on the 21st of Oct., at 471 Broadway; when the following heading to a subscription was adopted, and to it was immediately contributed, by the few Ladies who were present, nearly three hundred dollars.

They all expressed themselves as feeling a lively interest in Bishop Chase's cause, and esteeming it a privilege to be thus honoured of God in doing his work in the far west. May they not for the honor of their sex, reasonably hope that they will be joined by some other ladies in so good a work?

As it is an enterprize entirely separate from the great plan of erecting the main building of the College, the sums contributed will be sent to the care of Mrs. Burke, No. 471 Broadway N. York.

The building will cost about two thousand dollars.

The importance of female education, especially at the far west, seems to be universally acknowledged, by those who appreciate the true welfare of their country. An opportunity of aiding this cause, is now offered by the visit of the Right Reverend Bishop Chase to this city. Connected with the college which he has founded in Illinois, is a department for the instruction of females, superintended by his daughter a young lady of good classical attainments, and devoted piety, who enters with sincerity and ardor into the sacred work which she has chosen. To furnish her with a building, in which this school may be conducted, with propriety and comfort, is an object near the heart of her venerable Father, and one which will doubtless commend itself to the benevolence of American ladies, who correctly estimate the right education of their own sex, both for this life and the next.

Oct 22d, 1841.

For the Church Record.

TO P. E. C.

A writer under the above signature in the Church Record of the 16th inst., in the last paragraph of an article headed VINCENT OF LIRENS says, "I intended to add here some extracts from Bishop H. U. Onderdonk's tract on the Rule of Faith, *a tract for the times* quite inestimable, and which I hope, will not be suffered to lie, as I understand it does, under a strange hiding of dust."

Will P. E. C. favor me with the impression he means to convey by expressing *his understanding* that *the tract lies under a strange hiding of dust*, and the source of such his understanding, that erroneous impressions may not circulate to the prejudice of those undeserving of them.

I understand *the tract on the Rule of Faith* was many years ago adopted by the Protestant Episcopal Tract Society, that it has passed through many editions, a supply constantly kept on hand, and never refused to any applicant for gratuitous distribution. If *my* understanding is correct, it does not lie under a strange hiding of dust at the depository. The trustees and officers of that Society ought not, therefore, to lie under the implied censure of P. E. C. Where then lies the blame? Let the saddle be put on the right horse, that the innocent beast may not be made the galled jade.

Will P. E. C. grant a further kindness by pointing out the best method of preventing that inestimable tract from being suffered to lie under a strange hiding of dust. And will he permit me to hope that he will not only point out the best method, but aid personally in the means of carrying it into full effect, and thereby manifest in his good works, his confidence in and attachment to

THE RULE OF FAITH.

DR. PUSEY IN DUBLIN.

The following letter from Doctor Pusey has been received by a clergyman of this diocese, who, on seeing the passage in Doctor Miley's sermon, as published in the *Morning Register* of the 31st of August, deemed it his duty to communicate with that divine, and the following is the answer received:

"CHRIST CHURCH, Oxford, Sept. 7, 1841.

"*My Dear Friend:*—I thank you for sending me the painful extract from Doctor Miley's sermon, in which he is reported to have stated that I 'went about through their churches and convents adoring the blessed sacrament, and assisted very devoutly, as is reported, at the holy sacrifice of the mass,' and that I 'profess to adore the eucharistic sacrifice as identical with that which was offered upon the cross.'

"I am the more surprised at this statement, because Dr. Miley was one of the individuals with whom the Romanist newspapers state that I had a discussion on some chief points of (Roman) Catholic theology. That discussion was upon transubstantiation, to which I objected as a mode of explaining the mystery of the holy eucharist opposed to antiquity. But the Roman Catholic doctrine of the 'sacrifice of the mass' depends entirely (as I have repeatedly stated from Bishops Ridley, Andrews, Jewell,) on the doctrine of transubstantiation (see *Tracts for the Times*, No. 81, p. 7—10, *Letter to the Bishop of Oxford*, p. 135, *Letter to Dr. Jelf*, p. 64—66); and in one place, (*Tract* 81, p. 47,) after saying that 'the language of the council on the eucharistic sacrifice is of itself capable of a good interpretation, were it not that the terms employed in it must be explained with reference to that Church's acknowledged doctrines of transubstantiation and purgatory,' I added, in small capitals, as a further caution, 'THE DOCTRINE OF THE SACRIFICE CANNOT BE THE SAME WHEN TRANSUBSTANTIATION IS HELD AND WHEN IT IS NOT.' I objected on the same ground (ib., p. 8, note) to Nicholl's statement, 'that the sacrifice on the cross and the altar were the same, because it is the same Jesus Christ who offers himself in the one as in the other.'

"The statement then that is attributed to Dr. Miley, that 'I adore the eucharistic sacrifice, as identical with that which was offered on the cross,' is incorrect in two ways. 1st—that I have always spoken of a '*commemorative* sacrifice in the holy eucharist, pleading the merits of the one sacrifice on the cross' (as do our great divines), and objected to its 'identification.' 2dly—That I have 'disclaimed' instead of 'professing' the adoration in it. (*Letter to Bishop of Oxford*, p. 135.) While in Dublin I did nothing inconsistent with this teaching. I did not 'go to their churches and convents,' as persons might suppose from this statement, for the purpose of worship. I did not go, but declined going, expressly to the service of the mass, not thinking that that service should be (as it unhappily is) a spectacle. I did go to the convents for the sake of becoming acquainted with their system—was shown their chapels—witnessed the reception and profession of the sisters, and, being present there, could not but desire to behave reverently, and to join in the prayers, as far as I conscientiously could. But I did not adore the holy eucharist; and when the holy communion was celebrated at the 'profession' (the newly professed always communicating). I did no act implying adoration. I was in a place allotted to spectators (and among them was a Jewess); and to prevent misconception, I explained, when I was invited, that there were parts of the service (the invocation of saints) in which I could not join, in case this should be an objection to my being present.

"I am sorry that the act has been thus misinterpreted, I asked advice before I went to the ceremonies, and was told that in 'Dublin everybody went to see everything.' I know that the English went universally to the ceremonies at Rome, and I believe most who have been abroad have been to these same ceremonies at which I was present. I thought, then, that no harm would result from my going, and, as I said, I did not go out of idle curiosity. When I was told what use was made, in the Roman Catholic papers, of my having been present at these rites, I abstained from going to another, which, as belonging to a different order, I should have wished to have witnessed.

"One does not like to obtrude upon others explanations of one's feelings and motives, but if you think any of our Church are disquieted by the misconceptions to which so unhappy a publicity has been given, you may make what use of this explanation you judge best.

"I remain yours, &c.,

"E. B. PUSEY.

"P. S. You may know, perhaps, that we have said, that 'an union with Rome (i.e., as she now is), is impossible.' It is right to add, that, while I acknowledge the great personal kindness with which my inquiries were answered at the several Institutions I visited, and deeply respect individuals in them, the result of what I saw of the opinions of Romanists in Ireland, was a painful conviction that Rome had at present no disposition to amend those things in her which make continued separation a duty. We must all long for the unity which our Church prays for; and if we earnestly pray for it, God may again restore a visible unity to his Church in truth and holiness; but until God gives to Rome grace to lay aside her corruptions, and to us to act up to the principles and standard of our Church, it cannot be without a sacrifice of duty—we might even each become worse by an union. If we each grow in holiness, the Spirit of Christ, which alone can give real unity, will pervade the Church so as to knit it into one; and for this we must long and labor."—*Dublin Paper.*

The sermon alluded to in the above letter was delivered by the Very Rev. Dr. Miley, in Saint Audoen's parochial chapel, Bridge street, August 24. Dr. Miley, we believe, is considered rather an eminent person among the Roman Catholics. The allusion to Dr. Pusey was in these words:

"You have heard how the most profound and erudite divines of the great Protestant University of Oxford have adopted the Catholic view of all the long controverted doctrines of our Church, and that the most distinguished of them all has been amongst us, going about through our churches and convents adoring the blessed eucharist, as assisting very devoutly, as it is reported, at the holy sacrifice of the mass. Now, contrast all this with the language and conduct of the Established Archbishop in 1629. With 'a file of musketeers' he invades a chapel not fifty paces from this, 'and seizes upon several priests in the act of massing.' Massing—that is, in celebrating what Dr. Pusey, and the first authorities of the Established Church now profess to adore as the eucharistic sacrifice, identical with that which was offered on the cross."

JOURNAL OF THE GENERAL CONVENTION.

The House of Bishops and the House of Clerical and Lay Deputies have ordered the printing of 2500 copies of the journal of their proceedings at their present session. The contingent funds of the convention, not admitting of the publication of a larger edition, it is proposed to print *extra copies* for such individuals and congregations as may see fit to order them, at a sum not exceeding *thirty cents* per copy. Copies of the Pastoral Letter at *twelve and a half cents per copy.* Subscriptions will be received forthwith at the store of Messrs. Swords, Stanford and Co.

New York, October 20, 1841.

ARCTURUS, No. XII., for November.

CONTENTS.

I. The School Fund Again;—Shall it be invaded?
II. A Movement in Clerkdom.
III. Magazine Literature.
IV. The City Book Stalls.
V. The Character and Correspondence of the Novelist Richardson.
VI. A Magnetic Banquet.
VII. Thomas Moore.
VIII. The City Article: Crime in the Metropolis.
IX. The Fine Arts.
X. London Assurance—The Apollo Association.
XI. The Loiterer.
XII. Tuckerman's Rambles and Reviews.
XIII. The Book without a name.
XIV. The Partisan-Leader.
XV. Lockhart's Spanish Ballads.
XVI. Mr. Dennis, the hangman, on Capital Punishment.
XVII. The Irving Institute.
Title Page to 2nd Vol. Preface and Index.

BENJAMIN G. TREVETT, Publisher,
28 Ann-street, New-York.

ANNOUNCEMENT.—The business department of this Magazine will hereafter be conducted by GEORGE L. CURRY and Co., 167 BROADWAY, to whom all communications relative to its publication are to be addressed. All books and communications for Editors to be addressed, "Editors of Arcturus—care of Geo. L. Curry and Co."

It is the intention of the new Publishers to give to the business portion of this magazine an efficiency equal to that of any in the country. The number of pages each month will be increased to eighty: the story of Puffer Hopkins will be continued with illustrations designed and engraved by Phiz; old contributors are retained; new departments of the magazine will be opened and resources displayed to render Arcturus a full and complete journal of contemporary literature and manners. Subscription $5 per annum. Subscribers names respectfully solicited by GEO. L. CURRY and Co.,
167 Broadway.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 168 Duane street, opposite the Park.

REV. ALDERT SMEDES, RECTOR.

Terms $250 per annum for board and English tuition. The usual extra charges are made for the modern languages, music, and the other accomplishments.

The house occupied by this institution *is* spacious and convenient, and in an open and very pleasant situation.—The school room, being in the rear of the main edifice, is perfectly retired, and is one of the largest and most cheerful in the city. Having convenient recitation rooms connected with it, it is admirably adapted for its purpose. The number of teachers employed in this school, is such as to secure for each pupil, a thorough and minute supervision.

The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, devotes his whole attention to the labors of his school. He has only to add his conviction, that it affords every facility for obtaining a thorough and elegant education; and to pledge to this end the untiring devotion of his family and himself.

New-York, November 2, 1840. 1tf.

CHARLES A. FOCKE, Book Binder, respectfully informs his friends and the public, that he continues his business at his old stand, 216 William street, (in the rear) New-York, where he executes all descriptions of binding in plain and fancy style, and with despatch.

N. B. Particular attention paid to re-binding of public and private libraries, music books, &c. &c. 12t

DR. HAWKS' NEW WORK.

A COMMENTARY on the Constitution and Canons of the Protestant Episcopal Church in the United States. By the Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, New-York. In one volume, 12mo. Just published and for sale by

SWORDS, STANFORD & CO.,
New-York, Oct. 22, 1841. 152 Broadway

FAMILY PRAYERS.—Just published and for sale by SWORDS, STANFORD & CO., 152 Broadway, a new and enlarged edition of the Rev. Dr Berrian's *Manual of Family and Private Prayers.* Price 50 cents.

ALSO—Thornton's *Family Prayers*, 6th edition. Price 75 cents.

Bishop Hobart's *Christian's Manual*, 6th edition. Price 50 cents.